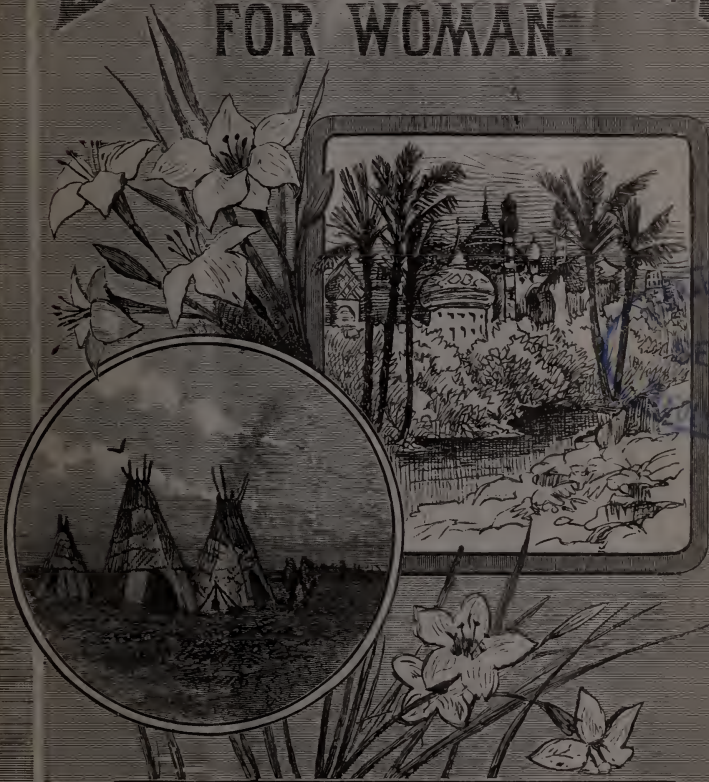


I. 7. R. L. ...

LIFE AND LIGHT FOR WOMAN.



OCTOBER, 1887.
BOSTON, CHICAGO, AND SAN FRANCISCO
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CONTENTS.

Subject of Prayer for the Month . . . 361

Missionary Correspondence.

MICRONESIA.—Miss Sarah Smith's Journal . . . 362
EUROPEAN TURKEY.—Report of the Bible-Woman's Work . . . 366
WESTERN TURKEY.—City Mission Work in Gedik Pasha, Constantinople . . . 370

Young People's Department.

INDIA.—Items from our Schools . . . 372

Our Work at Home.

The Best Methods for Carrying on Meetings . . . 376
Question for December . . . 381
Farewell Meeting . . . 381
Hon. Alpheus Hardy . . . 382
Departures . . . 382
Receipts . . . 383

Board of the Interior.

CHINA.—Helper Mung . . . 385
On the Grand Canal . . . 388
Foreign Notes . . . 391

Home Department.

Studies in Missionary History—
The Madura Mission . . . 391
Our Annual Thank-Offering . . . 392
The Place of the Thank-Offering in Systematic Giving . . . 393
Farewell Meetings . . . 394
Receipts . . . 395

Board of the Pacific.

Report from the Oregon and Washington Branch . . . 397

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VOL. XVII.

OCTOBER, 1887.

No. 10.

SUBJECT OF PRAYER FOR THE MONTH.

WE wish to suggest as a subject of prayer, the twenty young ladies who are to go to mission-fields during the months of September and October; twelve from our own Board, and eight from the Board of the Interior. Our own missionaries are: Mrs. E. F. Montgomery, returning to Adana; Miss P. L. Cull, returning, and Miss Helen L. Wells, her associate, going to Broosa; Miss Sara E. Graves, returning to Samokov; Miss E. M. Lyman, going to Bombay; Misses Mary M. and Deney T. M. Root, to Madura; Miss M. J. Barrows (returning); Miss Julia A. E. Gulick (returning); Miss Cornelia Judson and Miss Martha J. Clark, all to go to Japan, and Miss C. H. Barbour to go to Spain. Those of the Board of the Interior are Miss Caroline Køner, to go to the Foochow Mission; Misses Helen Grace and Ellen Gertrude Wyckoff, to North China; Miss J. C. Smith, to Marsovan, Turkey; Miss A. L. Millard, to Bombay; Miss M. H. Meyer and Miss Almona Gill, to Japan. Thanking our Heavenly Father that so many have been inclined to take up the work, let us ask that they may be carried swiftly, and without anxiety, to their destination; that they may be able to adjust themselves to the duties awaiting them without too much strain of brain and nerve; that the study of the language may not prove an insurmountable difficulty; that they may gain the hearts of the people among whom they labor; and, above all, that the Holy Spirit may ever consciously abide with them, enlightening, guiding, strengthening, sanctifying every step of the way for them.

MICRONESIA.

MISS SARAH SMITH'S JOURNAL.

(Continued from August number.)

Friday, August 20th.—We steamed all night, but worked against a head wind, and so made poor time. Before dinner we steamed up once more, after a cessation of a few hours, and then sailed along for four or five hours in the quiet waters of the lagoon of Mille, anchoring, at three o'clock, about a mile from the shore.

Mille, the first of the Marshall Islands, is unlike any which we have yet visited. It gives the appearance of a long ring of detached islands, some very small, and some larger, like beads of various sizes strung on a black thread, while the connecting reef is at some places uncovered at low water.

There are two or three safe passages through the reef, and the lagoon is over twenty miles across in some places. As we neared the anchorage, in the mid-afternoon, three canoes put off from the shore, and soon the good Jeremiah,—who you will remember “sent his love to all the Christians in America,”—with several natives, came alongside, waving their broad white hats, and joyfully crying out, “*Yok we yok!*”

No sooner were we anchored than they came aboard, beaming with pleasure as they grasped Dr. and Mrs. Pease by the hand, and shook and shook as if they never would stop.

Then they were introduced to us, and were cordial, although rather shy, in their greetings. Jeremiah is a man of about forty-five, and indescribably homely. If he is as good as he is homely, he must be as good as gold, surely.

Dr. Pease says, “Jeremiah will have a higher seat in heaven than most of us.” He was dressed in a black suit, with well-blackened boots, white shirt, and a broad-brimmed hat of native braid, with a wide black ribbon about the crown. With him were Thomas, a graduate of the Kusaie School, and now one of Jeremiah's helpers, a young man of about twenty-five, with a fresh, pleasant face; Joseph, one of the deacons of the church, who must be about thirty-eight,—he, too, was at Kusaie with his wife, and is now a valuable aid to Jeremiah, taking charge of the singing in some of the classes; and Moses, one of the principal chiefs on Mille, who was dressed much like the others. Jeremiah wore the only boots that the Island could boast, all the others going barefooted. With these friends came a number of their scholars. It is one of the characteristics of these islanders that, no matter how bashful they may be, they are all eager to shake hands with us,

and do not generally wait for an invitation, but come forward with outstretched arms, laughing with pleasure when we salute them with "*Yok we yok.*" . . . Then followed a long talk between Mrs. Pease and the teachers, while Jeremiah was discussing all sorts of weighty questions with the doctor. Their delight was great when Mrs. Pease brought out the Bible and hymn-book. They laughed like children, and expressed their pleasure in a shower of Marshall.

It was evidently a great joy to Dr. and Mrs. Pease to be once more with their own people, and it was certainly a pleasure to us to hear them converse with them so easily. As soon as Mrs. Pease was at liberty we sang together, "*Jen itok ein al,*" while the little group listened with great enjoyment. They seemed to be gratified that I could sing in their tongue, even though I could not talk with them.

At tea-time they returned to the shore, and after supper Dr. and Mrs. Pease went ashore with a case of books, not waiting until morning, as the people were impatient to see them. I went with them to help sing,—none of the others feeling quite able. As we neared the shore, and the kedge anchor was dropped, we were dismayed to find ourselves stranded about twelve feet out in the water, with nothing for it but to be carried ashore. . . . As Mrs. Pease had predicted, we had to "shake with both hands" all the way from the beach up the neat sand-path to Jeremiah's house. The people, in their fear lest they should lose the opportunity of greeting us, even seized our arms, crowding about us so that we found progress difficult. Ned and Frank were surrounded by a little coterie of small folks, who shook hands with them in vigorous imitation of their elders,—a cunning sight. At last, Ned and Lebi, Jeremiah's little boy, followed closely behind us, arm in arm, to the house, Lebi chattering eagerly in native, and Ned occasionally coming out with, "*Aet, aet,*" (yes) in the tone of assent, although he understood never a word of his small friend's communications.

The women were all clothed, some in a loose calico sacque and skirt over the native mat, others in the *holoku*: none were unclothed, as at the Gilbert Islands. The men were very generally clothed in calico or linen trousers, and a coat or shirt worn outside the trousers. Few of the young people have those terribly cut ears which were the heathen style before the missionaries went to them, but all are pierced—some with what we should call enormous holes. Some of the girls wore white lilies and clusters of tiny red flowers thrust through these holes as ornaments, while the men put them to various practical uses; one man nonchalantly thrusting his pipe

through when it was not in his mouth, and another using it as a receptacle for a pencil. . . .

Jeremiah's house is a large, thatched dwelling, standing under the cocoanut-trees, and approached by a broad, sandy path, with flat stones bordering either side. The frame-work of the house is of posts or poles made of pandanus-wood; the rafters, notched slightly to fit into the sides, are lashed to the sides and to the ridge-pole with cocoanut cord. The floor is covered with a rude, heavy matting, placed directly over the coral pebbles, while the sides are hung with the same kind of matting, with thatch upon the outside reaching to the ground. The windows, two on each side, are merely square openings of two feet in the thatch, very near the ground, and are partially protected from the rain by the projecting thatch roof overhead. Inside are four rooms. The one entered by the outside door is about twenty feet square, and simply furnished with a table set against the wall, a few chairs, and the bright pictures which have been sent to Jeremiah, from time to time, pinned upon the matted wall. This is the general sitting-room, where Jeremiah also holds his school. Opening out of this, at the back, is the dining-room, a much smaller one, with simply a low, bench-like table, about which the family sit upon the floor. On one side of this room is a bedroom, occupied by Jeremiah and his family,—Lantoanbon, his wife, and Lebi, his little boy. On the other side is the room of Thomas and his family, who share Jeremiah's house.

As we went toward the house, we met Likereinwa, Thomas' wife, "the prettiest woman in the Marshall Islands;" and surely she was very pretty, and would have been called so anywhere, with her slight figure, delicately moulded hands and feet, small features, with beautiful sparkling eyes and perfect teeth, and soft, wavy black hair, brushed away and fastened in a twist over a round comb. She was dressed in a *holoku* of calico, in stripes of pink, white, and blue, and made a very charming picture as she stood to greet us, smiling behind her fan, half shyly held before her face. It is sad to know that she has not been the good woman she might have been, but has made Thomas much trouble. Her oldest boy of five is named Ned, after Ned Pease, and is a bright, merry little fellow, full of fun, trotting about in a little blue calico shirt, and trousers held nearly to his shoulders by tiny suspenders. His head was cropped close, in imitation of Ned's. Judah and Daniel, the two younger boys, are two small roly-poly specimens of humanity one and two years old. . . .

As we entered the large room, the women and children following squatted upon the floor on one side and the men on the other. Mrs. Pease and I started to sit in native fashion among the girls,

but Jeremiah hastened to protest, pointing us to four cane-seated chairs set in solemn order at one side, at regular intervals. We removed our hats, and Jeremiah provided us with fans. Then we talked for awhile with those about us, and then we sang a hymn together, followed by a prayer from Jeremiah. Oh! if you could only have heard his tender, supplicating, pleading tone, as he began, "*O Jisos Kraist!*" The doctor says it is an inspiration just to hear Jeremiah pray. After one more hymn the doctor talked for a little while, and then Mrs. Pease went over to sit by Jeremiah's wife, and talk with her about the work. The room was full; and outside, on either side of the sandy path, girls and women were sitting in a close row, all eager to hear what went on inside. By this time it was so dark that I could no longer see anything inside the room, and I thought it a good opportunity to try a few of the sentences Mrs. Pease had been giving me; so, sitting down upon the matting in the low doorway, I turned to a bright girl next me and said, "*Ijaji kajan Marshall, I a raj Katak.*" She listened with a puzzled expression; my pronunciation evidently was lacking in the peculiar twang of the Island speech. I repeated it slowly, when her face lighted up, and she repeated it quickly, with a laugh, to the women who were bending curiously forward. They all seemed much amused, and when I added, "*Ijebu jirik wot,*" the laugh was general. My first remark meant, "I do not know Marshall, but I wish to learn; and the second was, "I understand only a little." Then I volunteered, "*Kwon kwalok eta*" (You speak my name), "Miss Smith." This was tried up and down the lines with much merriment; and when I added, "*Kwon katakin ia*" (You teach me), they were all eager to give me words. I picked up a coral pebble, asking what it was, pointed to some dried coconut-stacks and all manner of things, and each time a chorus of voices would give me the name. Once in awhile I would have to say, "*Kwon komono rumij*" (Speak more slowly), and then how they would laugh.

After awhile the lamps were lighted, and then we went with Joseph to see his wife, Lujo, who is blind. She sat upon the mat in the door of her little house, the picture of patience. She weaves mats still, and Mrs. Pease bought some of her. . . .

It was late when we started for the boat, and a triumphal procession escorted us down. . . . We find these trips ashore, with all their bustle and newness, quite wearying.

(To be continued.)

EUROPEAN TURKEY.
REPORT OF THE BIBLE-WOMAN'S WORK.

BY MRS. E. M. STONE.

(From the Annual Report of the Mission.)

THIS report must confess in the outset to a far less intimate acquaintance with the details of the Bible-work during the past few months—such as would have been gained by personal visitation—than is desirable.

The duties of a substitute teacher in the Girls' School in Samokov, in Miss Graves' absence, have devolved upon me, leaving the care of the Bible-women and teachers in the Philippopolis field upon our brethren. Rev. Messrs. Marsh and Locke, with their wives, have most cheerfully rendered every service in their power to help to insure the comfort and the efficiency of these sisters in Christian work. They have also considerably informed the absent member of their station of the progress of the work, and the changes incident thereto, as opportunity has offered. To them we are indebted for many points in this review of the year.

In June of last year a beginning was made of the training-class for Bible-women, in accordance with the vote of the mission two years since. The suggestion that such a class should be held, had come from some of these workers themselves. Among the seventeen now in service either as Bible-women or teachers, are three earnest Christian women, widows, all of them with children. They had very limited opportunities for a school education in their youth, or none at all, and desired an opportunity to gather every year, for a short time, for instruction and training.

The young helpers, also,—even those who have completed their full course in the school,—feel their inexperience, and so they heartily united in the request for such a class. A sketch of the first month's work appeared in the *Missionary News* of last July, from which we beg permission to make an extract.

“For various reasons the number of Bible-workers has been less than usual this year, so that but four composed the class,—‘two mothers and two daughters,’ as one of them described themselves. The differences of age and experience were not the only points of divergence in the class, for among them was the swift mind of the young girl who had successfully completed the course in the Girls' School; among them, also, were two who had but partially completed this course, and one, a highly valued worker, who had never attended school, but who had learned to read her Bible by God's help, and who, taught by his grace, is doing a work in his name for which her soul shall rejoice through all eternity. The members of the class were filled with an earnest desire to

profit to the utmost by the opportunity which the class afforded, and with a loving spirit of helpfulness, so that the diversity of ability and acquirements proved no hindrance. She who had studied the higher branches, profited by attending reviews of Mental Philosophy and Natural Theology in the Girls' School, while the rest busied themselves with the elementary branches of reading, writing, and arithmetic. Together they studied Church History, Moral Philosophy, and the Bible, and listened to a course of lectures upon Practical Theology, talks upon Geology, and points pertaining to the care of health, and how to care for the sick. They also had practice in music, so that they will sing the Gospel in the several places where they labor, through the new hymns, which are being continually issued, as well as through the old, familiar ones.

The class found itself accommodated in a Bulgarian home, convenient to the schools and missionary residences,—which circumstance was in itself very propitious. It was conducted as a family, each member of which performed her share of the household duties, and, with the exception of the traveling expenses and the rent of the premises, was self-supporting. There was no perfunctory performance of duties, but a glad response to all calls. The few hours of freedom from necessary obligations were freely consecrated to visiting in the city, for the purpose of religious conversation. It was a humble, modest beginning of what may become a powerful agency for good in stimulating and making more effective the work of the Bible-women."

During the present year, on account of the engrossments of school-work, it seems impossible to gather the class before July, after the close of the schools in Samokov.

We regret very much that the members must thus lose the opportunities of attending some of the reviews and the examinations in both schools, by which they profited much last year. Instead of four members, as then, the class will this year consist of twelve or thirteen. It has been reassuring to know that last year's class was helpful to those who composed it, and that they and others will welcome its gathering again this year.

The Bible-work is gaining the place which, as a fundamental work, it should have in the hearts of Christian communities, and the result is a juster estimate of the high calling with which they are called, on the part of the Bible-women themselves; the mitigation of some of the peculiar hardships of their lot, and consequently increased efficiency and larger results. In a number of instances it has seemed unavoidable to permit the Bible-women to combine the primary teaching of the children of Protestant families in the community, for two or three hours a day, with

their more special work of visiting among the women, and holding meetings with them; but the truth is always impressed upon them that the salvation of the souls of these women and children is their first concern. The older schools are enlarging and advancing; both in Yamboul and in Bansko, the schools hitherto taught by one teacher have required two the past year.

A beginning has been made in new work; a Bible-woman is now, for the first time, stationed in the large and influential village of Koprivshitsa,—the birthplace of numbers of men who have held large place and influence in Bulgarian affairs. The teacher and her brother, Pastor Boyardjieff, were much cheered by their reception there, about two months since, when nearly thirty persons gathered for the preaching service on the first Sabbath. Before going to this place, the same teacher was for three months in Batak,—that village in which peculiar interest will long be felt because of the fearful sufferings of the inhabitants, at the hands of the Turks, nearly half a score of years ago. It is good to find an experienced Christian woman, tried and proved, whose heart is eager to go out into some of the regions beyond, and to whom the increased difficulties of such work offer no hindrance. The advancing age of this branch of work in our mission is illustrated in the case of this sister, whose daughter has this year stepped into the place formerly held by her mother, in Pazardjik. Instead of the mothers shall be the daughters. May the beautiful spectacle of a mother and daughter alike devoted to, and successful in, the work of teaching God's Word to other women, be multiplied many fold in the history of this mission. The young daughter's letters often report some new home opened for the woman's prayer-meeting; new homes for visitation; a crowd of forty children of late in her Sunday-school class; and sometimes the testimony of a new voice, as some woman or girl declares her determination to live faithful to God.

Not every work is so encouraging as this instance, nor has this always been so. A classmate of the last named (both of them graduates of the Samokov School last year) received joyfully her designation to labor in her own city and in a neighboring village; for in thinking how she should begin her work, she said, "I have cousins of about my own age who will come to see me, and I can do them good." She found them, however, so fearful of incurring the implication of being Protestants, that they would have nothing to do with her, and she has found her greatest encouragement not in her own city, but in the adjacent village: here the women have learned to read, and the brethren and sisters have devoted their winter evenings to learning sacred hymns. We have just learned

from Secretary Clark of the shipment of a baby organ from Boston, which we propose to place in the hands of this young worker. The organ is the first, we hope, of several which shall belong to the department of Bible-workers, and be loaned, as may seem best, to promote this branch of the work. Who will send the next organ to help our Bible-women to sing and to teach the sweet songs of Zion? Thanks to Mr. Sleeper's instructions to some of the advanced pupils in our school, some organists have already gone into the work, and others are preparing.

Is there not reason for a just pride in the uplifting of Christian women from the gross darkness in which the great majority of their friends and neighbors are still buried, in such places as Yamboul, where the Bible-woman reports that she cannot find a single Protestant woman unable to read?

The same is bound to be true in many other places, for the education of our sisters is progressing.

In Hasquey the Bible-woman is teaching twenty women to read. All of the Bible-women in Raslog, on the Macedonian field, have such classes, larger or smaller, and the worker in Bansko has two classes, with an aggregate of more than thirty women.

The instruction of children, too, in spiritual life, is receiving attention from these workers.

Bansko is not the only place which has a children's meeting regularly, although its numbers, about seventy, exceed those of any other. The scripture text-cards, which have been printed and circulated by Mr. Marsh and others, have been of assistance in this department; and so too have been the "Lectures to Children," adapted by Mrs. Sleeper from Dr. Todd's admirable volume, of which six have already been translated and printed, and the new child's paper, also edited and published by Mrs. Sleeper: these are eagerly welcomed by the children, and by their elders, too. They are most timely.

Multitudes of homes are opened for the regular weekly woman's prayer-meeting. In Philippopolis alone, thirty-five weeks are necessary to complete the circuit of thirty-five homes which welcome its gathering.

Among the bonds which bind together the workers who have gone out from the Samokov school, are two which are exceptionally comforting and helpful: the one is the prayer-meeting of the teachers of that school every Saturday evening, for the special remembrance before God of such workers; the other is a school institution,—a prayer-meeting among the Christian girls, which had its beginning very early in the history of the school.

The latter meeting is held on the first Wednesday of every month, and all who belong to it have pledged themselves to observe the day, wherever their lot may be cast,—if alone, in the solitude of their own hearts with God; if in a community in which there are others who belong to this praying circle, in a little prayer-meeting at the same hour, so far as may be, as the meeting at the school. Thus upheld by prayer, the work is moving on, and the workers know new joy and courage, year by year, as they are proving more and more in their own experiences that the work is not their's, but God's. Such a revival as has been blessing Banskó and its neighboring villages, for some weeks, is the harvest-time of the faithful seed-sowing of the past; and we know that in all places in which our sisters are whole-heartedly and with faith laboring by the side of their brethren, the pastors, or preachers, or, as in some places, are working on alone with God, they are sure to see the fulfillment of the promise, "In due season we shall reap, if we faint not."

WESTERN TURKEY.

CITY MISSION WORK IN GEDIK PASHA, CONSTANTINOPLE.

The following statement is taken from a report which was kindly furnished by Mrs. Newell and Miss Twitchell.

THE withdrawal of Mrs. Schneider and Miss Gleason, after faithful and successful service, left a burden of responsibility upon us to which we felt quite unequal. It is, therefore, with hearts full of thankfulness that we are able to report that, while in 1885 the average attendance on the Sunday-school was 118, and in 1886, our first year here, 128, for the year ending in May the average attendance was 175, and for the past six months, 192. In the Greek department there has been special growth, and an average attendance of over fifty. More than half the attendants came from the Gregorian and Orthodox communities. Often Armenians, Greeks, Turks, and Jews, with occasionally Bulgarians and Germans, listen together to the presentation of Divine truth. The teachers have seldom been absent from their classes, and have labored with zeal and faithfulness. Through the winter the Greek priests closely guarded the children, and the Armenian Vartabed read in the church an order for all parents to keep their children from the house of the missionaries. In this way, however, attention was called to our work, and the number of attendants constantly increased.

The children love the Sunday-school, and there are no bounds to the enlargement which might be made; but, alas, our rooms

have bounds, as we fully realize when, after a service of song, we try to get a hundred children into a room less than fifteen feet square. Indeed, we plainly see that both the physical and the moral cultivation of the children suffer from huddling sixty children in the same room for the lesson of an hour. Several classes would do better work could they be divided; but dining-room, parlor, hall, school-rooms, and even sleeping-rooms are already used for class-rooms, while we suffer the inconvenience of taking the children down two flights of stairs in one house, and up three flights of stairs in the next house, for recitation. We hope the time is not far distant when we shall have rooms which will accommodate the work in all its departments. The Sunday-school has, this year, contributed five Turkish liras to charitable purposes.

The Society of Christian Endeavor connected with the Sunday-school has held weekly meetings for prayer, and for making plans for work. From very meager earnings the boys have given one lira to the Broosa Orphanage, and they have now one lira and a half in the treasury; but perhaps the greatest gain has been the development of their own characters.

To see such a company of young and old as gather at Gedik Pasha on Sunday, deeply interested in Bible study, is an inspiration, and we get encouraging glimpses of the effect of this study in our visits to the homes of the scholars, where we see that the seed sown has brought something new into the barren lives about us; and from places too remote for us to visit, come messages which assure us that the effect of the work is not confined to this city only. The mothers' prayer-meeting has been maintained with good attendance and marked interest. The weekly prayer-meeting has been well sustained, often more than a hundred being present. At the monthly concert, through the medium of the Coffee House, and in other ways, we have distributed 4,600 tracts and papers.

The success of the evening school a year ago, encouraged us to try again. This year the school continued from October till March, three evenings each week, with thirty scholars, who paid the required tuition. This school, together with the fortnightly social and literary entertainments held during the winter, has been the means of gaining an influence over a class of young men to be reached in no other way. For the success of our literary gatherings, numbering twelve this season, many thanks are due to the friends, both within and without the missionary circle, who have assisted us by giving lectures in Turkish, Greek, and Armenian. Here, too, we may be allowed to say, we have highly appreciated Mr. Fuller's help in these entertainments in the evening school, to which he has given much valuable time, and in many other ways. It has been our custom to spend an hour or more before

the lecture in a social manner. Others, besides ourselves, have remarked that the intelligent faces and refined manners of our guests showed them to be from the better class,—from those, in short, who are in earnest for advance and education. It is a joy that the faces of these young men now and then appear in the Sunday-school and in the Coffee-House services. So far, in order to avoid too great a number, we have been obliged to admit to our evening entertainments by ticket; and even with this precaution a hundred and sixty persons have sometimes been crowded into our rooms.

In September we took a step in advance, and started a Greek and Armenian day-school, which has been supported, in part, by the tuition fees, amounting to fifteen Turkish liras, and in part by the help of two hundred piasters a month, paid by the Bible House congregation. No free scholars have been received, and many ready to pay tuition have been refused, for lack of room. The number of scholars is fifty-seven, of whom thirty-one are Greeks and twenty-six Armenians.

In addition to the religious and social meetings held in the house, the calls and visits received during the year have numbered over 2,300.

With constant interruptions, which we have accepted as golden opportunities, with the study of language, which has been defrauded of its proper time, with new responsibilities for the day-schools, and with many other cares and duties connected with the work, the calls we have been able to make—433 in the year—have been less than were needed. To help in this department we have employed, since the first of January, a second Bible-woman. One of our Sunday-school teachers has also rendered valuable aid, and still the open doors are not all entered. Indeed, in all directions we see grand opportunities, and long for more time, more strength, and more means to enlarge our work.

Young People's Department.

ITEMS FROM OUR SCHOOLS.

FROM MISS GERTRUDE CHANDLER, OF BATTALAGUNDU, INDIA.

In speaking of her school, Miss Chandler writes:—

I HAVE this term begun for the first time the setting apart of a half-hour in the day for the girls' private Bible-reading,—an approach to the blessed "silent time" in Wellesley College and other places. Noon seemed the most favorable time for it, as the very little

girls are then taking their noon naps, and would be out of the way. But after the new girls came, there were so many of them who were village girls who could not read, or who had no desire to read outside of class, that it became a question what was to be done with them, and how that half-hour could be kept a "silent time." "Faith," the teacher, came to us about it, and said she could not keep them still. She had in our prayer-meeting spoken of the blessing this quiet time was to her, and how thankful she was to have it thus set apart, and how could I suggest to her that perhaps some one must give up her "silent time" to those untrained girls? I did not suggest it, but two days afterward she came with a happy light in her eyes that spoke to me of the reward of self-sacrifice, and said, "I have decided to do my own reading at some other time, and to gather these girls together and tell them Bible stories in that half-hour; and will you please tell me what I had better talk to them about?" So we decided that the life of Jesus was the first thing to begin on, and every day's story should have a picture, if I could find one in the house; and the picture was to be shown after the story, as a reward for the attention. A week later the report was: "Oh how those children like to have me tell them these stories! If I'm a little behind the time in coming, they come after me, and they chatter away all together to see who shall tell first the story of the day before, and they are very happy over it!" Think you that dear girl's soul's growth will be hindered because she deprived herself of a much-valued spiritual privilege for the sake of the souls of others? I think not. The church-members among the girls started a nightly half-hour meeting this term for mutual help in the Christian life, by confessing their sins one to the other, and praying each for the other. All, however, I fear, have not the earnestness requisite to keep this up, and during the last week there was a falling off in attendance, which sorely tried the faith of its leader,—the teacher Faith, again. But after thought and prayer she took courage, and announced that whether others came or not, she should spend that time in prayer, and singing, and reading the Bible for them; and I'm sure she will not be left alone. Do you not think that special prayer for us might bring us a special blessing? Please pray, then, for me, and for these girls. Is He not able to do above all that we ask or think? and though we are unworthy, does He send only to the worthy?

THE CONSTANTINOPLE HOME.

Mrs. Wheeler, of Harpoot, who has just returned to this country, gives her impressions of our Home in Constantinople, where she stayed a few days by the way.

WHAT shall I say of this "palace beautiful?" I think you who are in the land of trees, flowers, and rivers, would all say, "Yes;

this is beautiful." But to me, who came from the land of barren hills and almost waterless plains, it seems what Damascus must have seemed to Mohammed, when he turned away, saying, "Man can only enter Paradise once." The beautiful location, with the view on the Bosphorus, and the picturesque, villa-like appearance of the city as you look down upon the hills and vales, must be seen to be fully appreciated. Then the grounds are a thing of beauty which tires not. I do not mean that a more beautiful place may not somewhere be found. But when I wander through these grounds and say, Why, this is the Scutari Home School, then I am so glad that such a place was found for the Home, founded by the W. B. M. Truly this is a monument of what women can do for women.

I am much pleased with the progress I see after twelve years—the grounds enlarged and made more tasteful, and Barton Hall the twin sister to the main building. Then, too, the young ladies have kept pace with these improvements; and as I sat at the table with them on the Sabbath, I felt I was in Wellesley or Holyoke. This school is a beautiful illustration of what Christian education and refinement will do for the daughters of this empire. I tried hard to distinguish between the nationalities, but often found it impossible to do so. The Bulgarian girl often resembles the blue-eyed English girl. The Syrian, Armenian, and Greek were as graceful as the daughters of the missionary who sat by their side. If any of the many who have a share in this Home are skeptical, let her come and see for herself, and she will say the half is not told. She will leave feeling that this institution, and its sisters scattered over this empire, are to do a work for the women of Turkey that naught else can accomplish.

I feel it a great privilege to have a part in such a work. My prayer is, that every home in this great and dark empire may feel the lifting influence that goes out from our schools for girls.

Miss Melvin, one of the teachers at the Home, writes:—

About two months ago we formed a missionary society among the girls on a somewhat different plan from the one we had before. The members of the society pledge themselves to give regularly what they may be able, and they also appoint a committee to choose the subjects of the monthly meetings. This puts the work more into the hands of the girls. Then we hope to correspond with other schools in different countries. One of the first subjects was the city of New York. We received, in answer to letters, a large supply of material, and we were very glad the girls should hear about the way Christians at home work for those around them.

You will have heard of the terrible beginning of famine in Adana, which we fear will spread over the empire before the autumn. Mr. Montgomery has written a most touching appeal for help. Hardly one of the crops will come to anything, and the people are already starving; men with families to support are working gladly for eight cents a day. We read the appeal to the girls, and suggested that they should give this month's contribution to the sufferers, asking them to deny themselves, that they might give more than usual. It is hard for them to get money that is really their own, but they responded nobly. Besides giving all they could, they came to Miss Patrick and asked if they might go without fruit for their lunch for a week, and have the cost added to their gifts. Fruit makes almost half their lunch at this season of the year, so it was quite a sacrifice. They were eager to do more,—offered to give up most of their breakfast; but we did not think it was best for them to do it. The whole contribution from the school, including the fruit, was about forty-one dollars, and a good many small sacrifices must have been made besides those that came to our notice.

THE MADURA BOARDING-SCHOOL.

Of the effects of the revival in the Madura Boarding-school, Miss Swift writes:—

NEARLY all the girls in the school were awakened to the freshness of a new life in the Lord. There are at present only five or six out of the seventy-eight on our roll whom we suppose to have received little benefit from the revival, but with these exceptions all the boarding pupils seem to have been newly converted. The presence of the Holy Spirit was manifested by a strong conviction of sin, and a desire for greater purity of life. That the work which was begun then was not merely a superficial one, is shown now after the lapse of nearly four months by the continued living interest in spiritual matters, and by the love shown by each girl toward all the others. Quarrels and disagreements have been almost unknown, work has been faithfully done for Christ's sake, and there has been manifested, to a remarkable degree, a great tenderness of conscience about small offenses.

There has been a quickening of religious interest in the Battalagundu Girls' Boarding-school. Stimulated by what they saw in Madura, during the September meeting, teachers and scholars went home ready, if possible, to see the good hand of the Lord manifested there also. A daily prayer-meeting was started, and has since been kept up with most excellent results. Prayers for the reviving of the church-members were answered in ways not expected, but none the less grateful, in the uncovering of con-

cealed wrong on the part of some; and in the serious investigation necessary, remarks were made to the whole school one morning upon Jesus' cleansing the temple, and an invitation was given to any who wished their hearts similarly cleansed to come of their own accord for confession. The response was a call from every member of the school, coming alone or with groups of others, to confess rules violated, bad habits indulged, and carelessness in doing right. Thus the tide of earnestness kept rising till the Sabbath, when at the prayer-meeting several months long closed were unstopped to acknowledge unfaithful service, and a humble confession from one brought tears to all eyes. If this cannot be called a revival, it was at least a healthy growth which we may all covet.

Our Work at Home.

THE BEST METHODS FOR CARRYING ON MEETINGS.

IN consideration of the methods of work of our Woman's Board, the most important item seems to us, unquestionably, the conduct of meetings,—those of board, and branch, and auxiliary. With some, there is an impression that the raising of money is of the highest importance; that if a due amount of funds are sent to the treasury, the other departments of work may be allowed to languish, or even to cease altogether, without serious detriment to the general cause. The contributions are often said to be the pulse of the work; and so they are,—as a sign of the strength or the weakness of the whole body. A strong, full pulse must have behind it a steadily-beating heart, a clear head, and thorough circulation. So in our Board, in order to have a full treasury, there must be hearts warm with love to Christ, and sympathy with the women for whom we labor; a thorough conviction of the duty and privilege of proclaiming the gospel to them; a knowledge of their needs, and the best means of supplying them. In promoting this intelligent interest, we do not hesitate to say that our meetings, more especially those of our auxiliaries, hold the first place. Issues from the press are among the foremost instrumentalities in this respect, but they lack the warmth and inspiration of the heart-to-heart contact of the social meetings. Were these gatherings to grow few and feeble, or to cease in any way, the paralyzing effect would soon be felt upon the contributions and the prayerful interest so necessary to our success. This

fact is well appreciated by most of our leaders, and as a consequence no question is asked more frequently or more anxiously than the one suggested in the August number as to the best methods of carrying on meetings.

The requests for the experience of practical workers on this point have brought out so many valuable responses, we have not space for them all in this number. We shall be obliged to confine ourselves to the general conduct of the meetings, leaving the more specific items for the November number. While it is impossible to recommend any plan that will be successful in all localities, ideas have been suggested that may be valuable to all.

In the first place, we glean from the responses that no meeting will be successful without continued and special effort by somebody: naturally the officers of the auxiliary, its executive committee, or oftener, perhaps, the one woman who stands as its leader. Time, thought, labor, must be given freely and constantly; not only a day or two before the meeting, but all through the month. An ideal leader will have eyes and ears wide open to be ready to seize upon any talent that may be developed to add to the attractiveness of the meetings. Whenever any member of the congregation—not necessarily a member of the auxiliary—displays any special aptitude, her active brain immediately begins to consider how it can be made available for her meeting. One may have shown powers as an elocutionist, and may read some selection so as to touch the coldest heart; another can sing so as to move the stolid; another can draw, and so make distant things visible to the eye; another can train some children to take a part in the meeting; indeed, there is scarcely a talent that may not be made useful, provided there is a wide-awake leader to make it fit into its proper place. One writes: "Methods can be devised if one's mind is on the subject. Methods must vary in different localities, but somebody must spend thought and labor in preparing for a missionary meeting as well as for anything else. Suggestions from others are, of course, helpful, but they do not take the place of the leader's own efforts. I often think that if the same kind of ingenuity women expend in dress-making could be used in their religious work, they could find ways enough to accomplish the desired end."

Given a leader or leaders thoroughly awake, and willing to give a sufficient amount of thought and labor, the next thing to be considered is how to secure variety. Meeting together year after year, with the subject of foreign missions the one theme, the exercises will imperceptibly drift into one channel, if they do not fall hopelessly into ruts, unless great care is taken to prevent it. One writes: "No one plan adhered to without varying would sustain

uniform interest. When a consecrated loyalty to mission work controls every woman, then we shall have an abiding interest, no matter what the method; until then we must use tact and sound common sense."

The various meetings mentioned are those largely devotional and those in the form of a study-class; there are conversational meetings, and those for items and topics; there are Scripture meetings, including praise, and promise, and thank-offering meetings; besides, all the combinations of the social element. Suggestive details on these points will be given in the next number.

An instance of desirable variety is given by one writer, as follows:—

In our own auxiliary we can hardly say that we have any method, for no two meetings are alike. Sometimes we study our mission-field geographically and historically, with items of interest in regard to mission-work at the present time, as many as possible taking part, having previously had a division of the subject assigned to each one, always reserving time for two or three prayers, and a recent letter from one of our own missionaries. At other times each member brings a brief item of information or an interesting incident from any mission-field that she has read during the month, or gives us a helpful suggestion of her own. Sometimes we read a passage from the Bible, and sometimes each one repeats a verse appropriate to our subject; then a rich treasure-house is thus opened, supplying us all with new courage and enthusiasm. Occasionally we have so many fresh letters from our own missionaries that we spend the whole hour in reading these, and in praying especially for the missions and missionaries which these represent. Some of our auxiliaries, and I presume there are many others of which I have not heard, who would give the same testimony, have found the studies in *LIFE AND LIGHT* very interesting, and have each month followed the lesson closely with increasing helpfulness, finding a new fascination in the study of each mission station. Another auxiliary, having formerly used the studies as suggested in *LIFE AND LIGHT*, does not now confine itself to those, but takes a wider range, gathering information in regard to the missions under the care of other Boards than our own, always having a map of the country in sight of all, the leader drawing the map herself if she can procure one in no other way. Some who are not members of the church have given valuable assistance, and become themselves greatly interested in gaining and giving geographical information, and others are glad to learn and tell of the habits of the people; while always the work for Christ that has been accomplished, or that needs to be done, is made the center of interest. Young ladies are brought into each

meeting to assist in singing, and sometimes a sweet solo, a duet, or an inspiring chorus, enlivens the hour and a half that they spend together. New voices are often heard in prayer in those meetings, and all feel that the blessings they seek for others, come also to them.

As to general conduct of meetings, another writes:—

Many thanks are due for the establishing of the Question Box, thus giving some of us who occupy the back seats at our missionary meetings an opportunity of expressing our minds as we could never do by spoken word. Our meetings usually combine the social and devotional element together, with more or less “study of the work.”

One good thing can be said of these meetings,—they always begin on the hour and close on the hour, our leader evidently thinking punctuality to be a Christian duty. If we have not the right to waste our own time, we surely ought not to waste that of others. Another good thing, the exercises are interspersed with the frequent singing of one or more verses of some stirring hymn, sung with spirit. This keeps everybody awake and interested. The prayers, also, are not too long, but we are inclined to think they are often too few in number. But it is doubtless very difficult to find any one who is willing to lead in prayer; truly, we cannot.

The “study of the work” has, with us, been mainly by papers prepared upon the given mission. These, in our judgment, are apt to be too long. We think they should not exceed ten minutes in the reading. We often wish we could have more letters read from the missionaries. A few words from the lips or the pen of a real live missionary will interest a group of ladies more than the finest paper that can be produced upon the “Geography, Inhabitants, and Religion,” of any country, though these all have their place, and an important one, in the “study of the work.”

You may think we are becoming very bold, but it is quite a relief to be able thus to speak out without having our voices heard. One thing we have long wished to suggest is, that those who read or speak do us the favor to sit or stand where they can be seen, and that they will speak loud enough to be heard. We sometimes think if ladies would lower the tone of voice rather than raise it, as is common, and increase the force of utterance, there would not be so much complaint of failure to hear.

This is the way it appears to us on the back seats.

Another says:—

The methods pursued by the different auxiliaries of our Branch in the conduct of their missionary meetings, range from

those which seem to be carried on entirely on the faith principle, taking no thought before, but trusting that it shall be given them in that hour what they shall say, and mourning that so few care to come—to those where the ladies, anxious to make the meeting interesting, so multiply maps and machinery that one sometimes wonders, if they forget that we are told to *pray* to the Lord of the harvest for the prosperity of the work, the gatherings seem so much more for information than for prayer. I believe the most satisfactory meetings of which I know, are those which are simply but thoroughly planned beforehand.

In one of our auxiliaries the secretary, at the beginning of the year, asks as many ladies as there are meetings to be held to be responsible for one meeting, each lady selecting her own subject, and reporting to the secretary. This method requires but little labor from each one, gives variety to the meetings, and interests a large number of persons; for a lady often finds among her friends those who, though not regular attendants at the meeting, will help her on the afternoon when she has the care of the meeting, by short papers, reading, songs, or personal letters from missionary friends. It is quite surprising how many persons may be found, even in a small place, who have especial interest in, or knowledge of, some mission station. But I think we are far from the true idea of a missionary prayer-meeting when it can be said, as I heard a lady recently say, “As the only two ladies in the room who are willing to pray have already prayed, we must close the meeting without prayer.”

Suggestions are made that great care should be taken in selecting the time and place for the meeting. Let the most convenient time be fixed upon, and then, if within the range of possibilities, let the time never be changed nor the meeting be postponed. If the impression goes abroad that it will not be held if the weather is unpropitious, if there are special attractions elsewhere, or any similar reason, the feeling of uncertainty often turns the scale, and no special effort is made to attend. In this connection we may mention the desirability that the meeting should begin and end promptly, as busy women who could plan for one hour, could not risk the contingency of occupying a whole afternoon. The closing of a meeting where there is a desire for more, will often increase the anxiety to go the next time.

A little care to have an attractive place for the meeting, also adds to the success of a meeting. A cozy parlor in a private house tends to draw people nearer together, bringing out the timid ones, and making the exercises less formal. When a larger place is needed, or it is best, for any other reason, to meet in the church

parlor, a few additions to the ordinary furniture of the place sometimes does a great deal toward making the place attractive. A few flowers, some vines or green leaves on the lamps or gas-fixtures, a flowering plant, an appropriate photograph, decorations more or less elaborate from the country to be studied, some curiosities, even a bright-colored tablecloth, creates a feeling of warmth, since it shows that somebody loves the meeting well enough to make an effort for it. There are places "with bare floors, bare hard benches, and bare walls, with a limited amount of fire in a black, air-tight stove," that would chill any gathering.

[*To be continued.*]

QUESTION FOR DECEMBER.

THE question proposed for the December number is as to the best methods of raising money. This opens the subject of sales and entertainments, as well as systematic giving, and we shall hope for the testimony of our workers as to the practical bearing of the two methods. We would like to know the actual effect of the weekly pledge system in the churches on the treasury of our auxiliaries; and since sales and entertainments have a place in our work, we desire suggestions as to the best methods of carrying them on,—any new forms of entertainment and ideas in regard to them. Any account of special use for mite-boxes, bags, jugs, or ways of raising money in any legitimate form, will be thankfully received. Distinctive work among children will be given at another time. Let us have some leaves from your experience, friends. They may seem unimportant to you, but they may prove most helpful to others. Let them be sent to the editor of *LIFE AND LIGHT* before October 20th.

FAREWELL MEETING.

A most interesting farewell meeting was held in Pilgrim Hall, Boston, on Wednesday, September 7th, at 3 P. M., on account of fifty-eight missionaries,—twenty-six returning to their fields of labor, and thirty-two going out for the first time. Of the number, three are to go to Foochow, sixteen to North China, thirteen to Turkey, seven to India, two to Ceylon, sixteen to Japan, and one to Spain. Twenty of them were connected with the Woman's Boards as will be seen in another page. Twenty-two of the whole

number were present, most of those going to China and Japan not being able to attend. Pilgrim Hall was filled with the missionaries and their friends, and brief addresses were made by Secretaries Clark and Smith, by three of the new missionaries, Rev. W. F. English, Rev. J. P. McNaughton, and Mr. William de Regt, Rev. Dr. Bliss (returning to Constantinople), Dr. Cyrus Hamlin, Dr. George Washburn, of Robert College, Dr. Farnsworth, of Cesarea, Turkey, and Rev. J. H. Pettee, of Japan. The number of missionaries going,—the largest ever sent out by the Board at any one time,—the earnest spirit manifested, and the loud call for still more reinforcements, made the occasion a most notable one, and one long to be remembered.

HON. ALPHEUS HARDY.

SOME one has said that “a summer is like a battle, at the close of which we count up our dead.” It is with sincere grief that we, as a Woman’s Board, are now compelled to count among the dead a long-trying friend and counsellor,—Hon. Alpheus Hardy. His well-known business integrity, sagacity, and sound judgment made him one to whom the officers of the Board turned for advice in financial matters,—always to find his interest alert, his courtesy unfailing, and his kindness such as to make it a pleasure to seek his assistance. His genial presence was always a marked feature in all missionary gatherings, both social and religious; and his hospitality was unstinted toward missionaries and their friends, whom he always delighted to honor. As a friend of missions, his place can never be filled in this generation. In common with hundreds of others—individuals, societies, institutions—we mourn the loss of one who, in the midst of great business activity and the absorbing management of large interests, was still eminent in the pure religion undefiled before God and man, which is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

DEPARTURES.

OF the lady missionaries mentioned on another page, Mrs. E. F. Montgomery, Miss P. L. Cull, Miss Helen L. Wells, Miss S. E. Graves, Miss E. M. Lyman, Miss J. C. Smith, Miss A. L. Millard, all sailed in the *Pavonia*, from Boston, Sept. 8th, for their several fields of labor.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 18 to August 18, 1887.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Auburn, High St. Cong. Ch., \$100; Eastport, Central Cong. Ch., Y. L. M. S., of wh. \$25 const. L. M. Miss Annie Chester Peabody, \$50, Miss Annie C. Peabody's S. S. Cl., \$2; Phillips, Glad Helpers, \$1; Greenville, Aux., \$11, \$164 00

Total, \$164 00

NEW HAMPSHIRE.

Franconia.—Willing Workers, Cong. S. S., \$3 00

New Hampshire Branch.—Miss A. E. McIntire, Treas. Barrington, Aux., \$7.67; Bennington, Aux., \$13.50; Brentwood, Cheerful Givers, \$10; Bristol, Aux., \$10; Claremont, Merry Workers, \$6; Cornish, Aux., \$12.25; Dover, Aux., \$67; Goffstown, Aux., \$18; Hampstead, Aux., \$15; Hampton, Mizpah Circle, \$39; Hopkinton, Aux., \$24.70; Laconia, Aux., \$30; Littleton, Aux., \$20.75; Orford, Aux., \$23; Pelham, Mrs. E. W. Tyler, \$5; Pembroke, Aux., \$9.40; Penacook, Aux., of wh. \$25 const. L. M. Mrs. J. S. Rollins, \$26.35; Portsmouth, Mizpah Circle, \$5; Salem, Aux., \$12; Seabrooke and Hampton Falls, Aux., \$12; Stratham, Aux., const. L. M. Miss Annie E. Wiggins, \$25; Troy, Aux., prev. contri. const. L. M. Mrs. G. H. Aldrich, \$17.25; Walpole, Aux., of wh. \$25 const. L. M. Mrs. Maria K. Barnett, \$36.25; Wolfborough, Newell Circle, \$5; New Boston, Aux., \$3; Merrimack, Aux., \$24; Manchester, Han. St. Ch., Wallace Circle, \$37, 514 12

Total, \$517 12

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, Aux., \$6; Chelsea, Y. P. M. S., \$20; East Poultney, Aux., \$13; Middlebury, United Workers, \$7.10; Montpelier, Busy Bees, \$10; St Johnsbury, North Ch., Aux., \$25; Wethersfield Cen-

tre, Aux., \$6.50; Westminster West, M. B., \$10, \$97 60

Total, \$97 60

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Methuen, Y. P. S. C. E., \$23; Maplewood, Maple Bees, \$5, \$28 00

Berkshire Branch.—Mrs. C. E. West, Treas. Stockbridge, Aux., 30 00

Essex South Branch.—Miss S. W. Clark, Treas. Georgetown, Mem. Ch., Aux., \$40; Lynnfield Centre, Aux., const. L. M. Mrs. H. L. Brickett, \$25; Danvers, Maple Leaf M. C., \$15; North Beverly, M. C., \$10, 90 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Ashfield, Aux., \$37; Bernardston, Aux., \$7.50; Deerfield, Aux., \$10; South Deerfield, Aux., \$14; Shelburne, Aux., \$5, 73 50

Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Hadley, Aux., 31 00

Middlesex Branch.—Mrs. M. W. Warren, Treas. Natick, Aux., \$35; South Natick, Miss A. F. Clark, \$10; Holliston, Aux., \$58.86, 103 86

Millbury.—Mrs. O. H. Waters' S. S. Cl., First Cong. Ch., 5 00

Old Colony Branch.—Miss F. J. Runnels, Treas. New Bedford, Aux., 200 00

Springfield Branch.—Miss H. T. Buckingham, Treas. West Granville, Aux., \$2; Longmeadow, Aux., \$27.50; Springfield, South Ch., Aux., \$55.14, Junior, Aux., \$19.81; Palmer, Second Ch., Aux., \$34; South Hadley Falls, Aux., \$16.86; Chicopee Falls, Aux., of wh. \$25 const. L. M. Miss Marcia Hoisington, \$40.50; Monson, Aux., of wh. \$50 by Mrs. Erasmus Gates, const. L. M's Mrs. Mary A. Pratt, Mrs. Julia A. Talcott, \$56; West Springfield, Park St. Ch., Aux., \$33.75, Helping Hands, \$20, 305 56

Suffolk Branch.—Miss M. B. Child, Treas. Boston, Mrs. Baldwin, \$5; Berkeley St. Ch., Sunbeam M. C., \$1.50; South Boston, Phillips Ch., Aux.,

\$150; Roxbury, Eliot Ch., Aux., of wh. \$5 by Miss L. M. Johnson, \$55, Olive Branch, \$4.50, Thompson Circle, \$2.50, Ferguson Circle, \$2.25, Mayflowers, \$4.25, Eliot Star, \$4.50, Immanuel Ch., Aux., of wh., \$25 by Mrs. F. J. Ward, const. L. M. Miss Carrie R. Murray, \$63.50; Cambridge, Young Ladies' Bible Cl., Shepard Mem. Ch., \$13; Auburndale, Aux., \$45; Newton, Aux., \$335, Eliot M. C., \$17.50; Newton Centre, Maria B. Furber, Missy's Soc'y, \$35.20; Dedham, Asylum Dime Soc'y, \$1.50; Foxboro, Aux., \$35,	\$775 20
<i>Worcester Co. Branch.</i> —Mrs. C. A. Lincoln, Treas. Leominster, Aux., \$50; Southbridge, Aux., of wh. \$25 const. L. M. Mrs. Manning Leonard, \$27; Spencer, Little Girls' M. C., \$20; Warren, Aux., \$6; West Boylston, Aux., \$12,	115 00
Total,	\$1,757 12

CONNECTICUT.

<i>Naubuc.</i> —Two Friends in Cong. Ch.,	\$147 00
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Enfield, Helping Hands, \$44; Kensington, Aux., \$31.65; South Coventry, Willing Hands, \$15; Suffield, Y. L. M. C., \$12.37; Unionville, Aux., \$21.82; Wethersfield, Westward M. C., \$10,	134 84
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bridgeport, Aux., of wh. \$150 by Miss Eliza M. Day, Colchester, \$25 by Mrs. George Baldwin, const. self. L. M. \$202.75; New Britain, South Ch., Aux., \$21; Salisbury, Aux., \$20.65; Saybrook, Aux., const. L. M. Mrs. Samuel H. Lord, \$25; Waterbury, First Ch., Daisy Chain, \$42.50; Winsted, Aux., of wh. \$25 by Miss Martha Beardsley const. L. M. Miss Louise Ellen Potter, \$36; Sale of M. S. Certificates, 50 cts.,	348 40
<i>South Norwalk.</i> —Friends,	9 00
Total,	\$639 24

NEW YORK.

<i>Brooklyn.</i> —A Friend,	\$5 00
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Antwerp, Aux., \$25; Berkshire,	

Aux., \$40; Elmira, Aux., \$55; Fairport, Pine-Needles, \$10; Morristown, Aux., \$10.15; New York, Trinity Cong. Ch., Aux., \$35; Rodman, Willing Workers, \$30,	\$205 15
<i>North Evans.</i> —Ladies' Missy's Soc'y, Cong. Ch.,	15 00
<i>Schenectady.</i> —Ladies' Missy's Soc'y, Cong. Ch.,	8 00
Total,	\$233 15

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. D.C. Washington, Y. L. M. S. and Semi-Circle, of wh. \$50 const. L. M's Miss Hattie E. Munn, Miss M. S. Cook, \$165; Md. Baltimore, Y. P. M. C., \$10; N.J., Bound Brook, Y. L. M. B., \$20; Montclair, Y. L. M. S., \$140; Penn., Philadelphia, Aux., of wh. \$100 const. L. M's Mrs. Elizabeth F. Paschall, Mrs. Samuel E. Johnson, Mrs. Aaron C. Butler, Mrs. Irene S. Couch, \$228 04, Y. L. M. C., \$78.50, Snow-Flakes, \$15,	\$656 54
Total,	\$656 54

INDIANA.

<i>Lowell.</i> —Mrs. E. N. Morey,	\$4 40
Total,	\$4 40

WISCONSIN.

<i>Ripon.</i> —Mrs. E. F. Chandler,	\$10 00
Total,	\$10 00

CALIFORNIA.

<i>Sonoma.</i> —Cheerful Hearts and Willing Hands,	\$5 00
<i>Elsinore.</i> —Mrs. Catharine L. Foote, const. L. M. Miss Mary H. Foote, Miss Annie B. Orton,	50 00
Total,	\$55 00

DAKOTA.

<i>Bismarck.</i> —Anna J. Maynard,	\$5 00
Total,	\$5 00

General Funds,	\$4,139 17
Leaflets,	21 97
Total,	\$4,161 14

MISS HARRIET W. MAY,
Ass't Treas.



CHINA.

HELPER MUNG.

BY MRS. S. B. GOODRICH.

IN the summer of '73 Mr. Pierson and Dr. Treat sat alone in a dreary inn in the city of Pao-ting-fu. They had gone there to preach Christ. The hearers, who at first were curiously eager to hear, had gone away. The rains had come, and day after day the heavens fairly poured. To go out in the streets to preach was useless, for the streets were empty. Scarcely a person was to be seen. Was there no one in that great city to be saved? Was there no one to listen to the gospel message? What was Chinese food, what was heat, or what was discomfort impossible to imagine in a Christian land, if souls were only won for Christ! But if souls were *not* being won, if gospel seed was *not* being sown, then one felt more keenly the discomforts—the bites of “f sharps and b flats,” the Chinese food, strong with onions and garlic, and well seasoned with dirt. The hard brick bed seemed harder; the heat, away over the hundreds, seemed hotter; the rain, causing everything to be dark and damp, more disagreeable. They scarcely dared think of dear, clean America; or even of Peking, a hundred miles away, where a clean bed might be found, and clean, palatable food could be procured. They were here to save souls. They must say over and over to themselves, “Ye have need of patience,” “And these from the land of Sinim.” As the mercury rose their strength ebbed; and if their faith did not falter, they did not feel quite so hopeful as when they came, two months before.

But who are those two men coming into the inn yard? Their coarse, white summer garments are drenched. They have their shoes in their hands. They have been wading, the water is so deep. After speaking with the innkeeper, they are coming toward the missionaries' room.

“Are you the foreigners who have been preaching of the Jesus doctrine? We heard you were in the city, and so have come sixty miles to find you.”

“Come in; come in.”

Ah! can't you see the smile of welcome that lighted up those missionaries' faces? And now these men tell their story. Seven years before, a Scotchman by the name of Burns (it was the sainted Wm. C. Burns, co-laborer with McCheyne in Scotland) came to their village and spent a fortnight, going each day to the villages round about. He had told them of Christ, and of the way to heaven, and when he went away he gave them a Bible. They had longed to know more of the new doctrine, and one of their number, Mung, went to Peking, in hopes of finding Mr. Burns. He was disappointed, and returned home from his long journey with no more knowledge of Jesus than he possessed before. They had waited all these seven years, until the other day a villager had returned from Pao-ting-fu, and said that there were foreigners in the city preaching and telling of the Jesus doctrine.

The summer rains had set in, and the country was flooded, but they dared not wait,—the missionaries might be gone; and so they had come in on foot, sixty miles, to learn something more about Jesus.

Can you guess the thrill of delight this story gave these longing missionaries? They gave up the next few days to telling of salvation through Christ, reading with and explaining to these men the words of the Book.

A month or two later, Mr. Pierson visited them in their homes, and at their urgent request baptized them. One of them, apparently quite as sincere and eager as his companion, afterward fell back into a life of scandalous sin. The other, named Mung, was a farmer. He was of a generous disposition, and was always helping his friends, and he had loved the winecup, until, gradually, through his gifts and his indulgences, his farm was gone. He owned his home, and was the captain of a band of militia when he first heard of Christ. His losses had prepared the way for the sowing of seed, and all that he had heard from the lips of William Burns had sunk into his heart.

His coming at this time to see the missionaries at Pao-ting-fu helped to decide the mission to locate a station there; and when Mr. Pierson, in 1877, brought his wife and sister from America to live in that city, Mung brought his family to receive them. Mr. Goodrich had previously baptized the wife and daughter. What a help this man proved only those who knew and loved him could tell. He traveled with the missionaries through all the country round about, telling the "old, old story,"—such a *new, new* story to these people,—and nearly every man, woman, and child since brought into the church at Pao-ting-fu, in some way has been led or helped by him. He was not a gifted preacher, but he could tell

most beautifully the gospel story, and occasionally he struck off choice sayings, like this: "It is a common saying that there is nothing greater than heaven and earth; but I have found something far beyond either. What is it? The Lord's grace. That is greater than both." His winning, courtly manner attracted and held one's attention. He never refused to do anything, from teaching a woman to read, binding up the wounds of the sick, building the fire in chapel, to preaching and teaching. He always had charge of the book-room, with its Bibles, Christian books, and tracts. With what precision did he keep the accounts! How he loved to suggest books for others to read! He read them all, and he knew what would suit every one's special need. One who knew him well, and who, because of his long life-work among the Chinese, is well able to judge, once said of Mung, "I never knew a man in China more thoroughly honest than he." It is not often that one can say of even a Christian in China, "He is perfectly honest," because deceit is so wrought into the web and woof of their lives by early training and example, that their consciences are not sensitive on this point; but Mung again and again proved himself to be a man of unblemished integrity.

Paul said, "In lowliness of mind let each esteem other better than themselves." This was Mung's delight. It was so natural to him, he was unconscious of any effort in that direction. Although not one whom the Chinese would call a scholar, he loved to read and study. He had collected a large number of proverbs and choice sayings, with which the Chinese language abounds. His mind was very inquiring. Mr. Goodrich says when they were traveling together Mung used to ask many questions, among them, "Why was the sky blue?" "What made a stick look crooked in the water?" "What was the nature of an eclipse?" "What was the law of gravitation?" etc.; but the themes he loved most of all to converse about were those relating to our blessed Lord and his kingdom. Mung's wife died several years ago. His daughter, named the "Four Beautifuls," though married, and twenty-six years of age, determined to unbind her feet. She was the first woman in all that region round about who dared to break away from this cruel but iron custom, thereby exposing herself to scandal and disgrace. She became the teacher in a girls' school, and a Bible-woman. She was young for this work, but her extraordinary force of character and the purity stamped on her face, made it possible for her to go from house to house, and Mung, always simple and helpful, would often accompany her to the gate of the home she wished to visit. He was glad to render any help, and women's souls were as precious in his eyes

as men's. One son, "Everlasting Spring," a young helper of fine character and marked ability, finished the theological course at Tung-cho two years since, and married a Christian girl, who since their marriage has also had the bravery to unbind her feet. This unbinding the feet when past twenty causes, for a time, more pain than leaving them bound, as it is very hard at first to walk on the dwarfed, misshapen stumps. Last spring, at the annual mission meeting, this son preached the sermon, which all described as full of spirituality and power. Another son enters the Theological Seminary the coming autumn. He, too, is a young man of fine promise.

And where now is the father, Helper Mung? Last winter, one night about Christmas time, as he lay on his coal-heated brick bed, or kang, he became asphyxiated, and passed away to his home. Yes, home; for heaven's harps, I'm sure, sounded a glad "welcome home" to the man who braved so much to become a Christian, and who was faithful and true to the end. I can think of no face amid that great multitude around the throne, who cast their crowns at the Saviour's feet and laud and magnify his name, that shines with a heavenlier smile, that beams with a holier rapture, than Mung's — Helper Mung's.

How well now he knows that heaven and earth are not so great as the grace, the infinite grace of God!

ON THE GRAND CANAL.

BY JENNIE G. EVANS.

JUNE 14th.

MY DEAR FRIEND: I rose this morning before the sun, to accomplish some writing before the heat of the day. It was so delightful that I took a long walk with one of my boys.

Now the wind is just right, and we are making fine progress with our one sail set; we've left the other boats far behind. Perhaps you would like to know who are in the other boats, and whither we are bound. I will tell you. Mr. and Mrs. A. H. Smith are home again (or will be some time this week), and I am with them on my way to their station, hoping to accomplish three things,—rest, change, and some work. The first I'm getting now; the second will come all the time I'm gone; for the third, I hope to visit some of the villages where Miss Porter has done so much work. Since she left, there has been no lady who could give much time to the far-away villages; and as many of our boys come from those villages, I very much want to see their mothers and sisters. I think it will help me in working for the boys when they return. We have given Mr. and Mrs. Smith a warm welcome back to us,

and I know as warm a one awaits them among the native Christians at Pang Chuang. I'm glad I shall be there to see it. It is delightful, yes, and helpful, to hear their account of the work at home.

Then, Dr. and Mrs. Peck are with us, returning from annual meeting at Tung-cho. So you see we have quite a party when our boats stop, and we can "go a-visiting."

Do you want to know what made me wish to write to you just now? It was reading the *Mission Studies* yesterday. I felt as though I had looked in and seen you, and not had an opportunity to talk myself. How I have enjoyed the paper! Do put in strong pleas for helpers; we must have them. So many young ladies interested and working so earnestly for the cause at home,—can they, do they not hear the call to them to give themselves? Why, right here in our Mission we are reduced to the same number I found on the field when I came out, fifteen years ago, and so sadly need more, and so they do everywhere. Even when Miss A. returns to us in Tung-cho we need one more; for as the school-work increases, some of us must give more time to it, and less to outside work.

The school-year that has just closed has been one of the pleasiest we have ever had. I think the boys never worked harder; the graduating class seemed to realize it was their last year, and worked with a will which was quite contagious. All but one of the entire class we expect will enter the Theological School this fall; that one is to study with Dr. Merritt, at Pao-ting-fu.

The work has been very encouraging the past winter. We have rejoiced over our Bible-women, and the work they have done. It is such a help to have native women who are one with us in the work! They open many homes to us, but there are many more where, through fear of neighbors, they will not ask the foreign lady, but welcome the Bible-readers.

We have a large attendance on the Sabbath, some coming from quite a distance. The Christian women all help in talking to and teaching the others. A number have united with the church the past year, and several are on probation.

The Young Men's Christian Association is a good thing for them; and the new interest they have taken in talking to those who come to us on the Sabbath, work in the outside chapel, and even going to villages, has pleased us very much.

We hope they will take this new interest to their homes, or to whatever work they may be called to do this summer. I look forward with much pleasure to the visits I shall make in some of the villages where Miss Porter formerly did so much.

Dr. and Mrs. Chauncey Goodrich passed through Chicago *en route* for San Francisco, on their return to China, July 20th. Mrs. Goodrich writes respecting her departure:—

It seems to me there have been only pleasant experiences, from beginning to end, of our stay at home. I myself go back so well and strong, so thoroughly rested, that it is a matter of great rejoicing. Our only sorrow is, that no new missionary and wife are going to Tung-cho this season. We have not asked for workers to open new fields, because we know the need is great in other lands, but we have asked for new workers to take the places left by those who have dropped out for a time. We need single ladies, too. Our number is now four short. There is no one to take the place left by dear Miss Andrews. We do, indeed, look for her return, but the place should not be left vacant. It takes so long to learn the language, that new missionaries should be preparing for vacancies. Please remind the faithful ones who lay the need of the world before the Lord, to remember China before the throne. If we could only lead our young ladies who, unconsciously, are not at rest with themselves because they have not found their work in life, to realize that God has souls waiting for them to lead to heaven,—human hearts waiting for them to attune them to heavenly music, lives for them to make happy and brighten, which are now so poor and wretched,—how quickly would they respond; how quickly would the seemingly important things show themselves insignificant in the light of the interests of the kingdom of God. O that we might look with Jesus' eyes upon our own necessities and the needs of the world about us!

We have had a beautiful visit in this fair Christian land. We have had many a feast of goodly things, both temporal and spiritual, and we have slept in more than one "Chamber of Peace." But we are glad to go back to our work: more glad than tongue can tell that our Father permits us to do so.

We do not want to tell young ladies there are no trials in going,—no trials in the life and work of the missionary, no chance for heroism,—for there is. Outside the cities of Peking and Tientsin one misses sorely the church privileges, the chance of getting away from the routine of work even for an hour; and there are many discomforts. But God more than makes it all up to us by some undreamed-of blessing, which more than satisfies the soul and fills the heart. I do not think the romance of missions is yet past in China. The roads we have to travel are in the same condition as when they had the hay-stack gathering in Williamstown, only nearly a century worse, and the inns no better than on the day the American Board was formed; and one need not leave the mission premises to find many annoyances. They all sink out of sight compared with the joy and privilege of our work; but one must count the cost before entering missionary work, or run the risk of being overborne by them.

FOREIGN NOTES.

We are permitted to copy a few lines from a private letter from Mrs. Dr. Scudder, written soon after her arrival in Japan. Much prayer had been offered for Mrs. Scudder, because she had, in former voyages, suffered most acutely from sea-sickness. She writes:—

I AM most grateful to God for all the way in which he has led us since we bade you good-bye in Chicago. Verily our Heavenly Father hears and answers prayer. . . . Many a time I was reminded of the verse, "He maketh the sea a calm, so he bringeth them to the desired haven." It was my husband's twelfth sea voyage, and he had never seen so placid an ocean surface; often without a single crested wave. Excepting some flying-fish and a few sea-gulls, not a living creature, and not a sail or boat of any kind, was visible on the wide ocean all the way. . . . Our two dear children were quickly on board to welcome us, and there were tears of sympathetic joy in other eyes besides our own as we embraced them, looking into their faces with the happy consciousness that henceforth our home would be together. . . . All the aspects of the work at Niigata are most cheering, and we long to be there, although, our house will not be completed for several months. We expect to spend a month in Yokohama before going to our northern home.

A recent letter from Miss Tucker, of Adana, Turkey, tells of good progress in her school, and closes with the following:—

Now may I add, that our desire for a seminary building has not passed unheard by Him who knoweth when and how it is best to give. The opportunities that seemed good to our finite eyes were passed by, one after another, until just now, when hundreds of men are without work, and hungry for bread, when the materials for building can be had for about half price, and when our girls are all at their homes for the long vacation, so that there can be no confusion in the work, His infinite wisdom grasps the opportunity to do the most good with the smallest means.

Home Department,

STUDIES IN MISSIONARY HISTORY.

THE MADURA MISSION.

Location.—How near the equator? Through what port is it reached? What natural features make the villages easy of access, and provide a retreat from the intensest heat?

Early History.—How was the illness of a missionary the means, providentially, of obtaining government permission to found this mission? By whom begun? When?

Madura.—What is the special work at the central station of such a mission?

Stations.—How many? Where? Give brief description of a mission-house and surroundings.

A Helpers' Meeting.—Its aim — influence?

Every-day Obstacles.—Climate; country roads; habits of the people.

Missionaries.—Who and where are they?

Tamil Christians.

Anecdotes of Hindu Life, back numbers of *Life and Light*; "The Orient and Its People."

Helps.—Bartlett's sketch of "Missions in India and Ceylon"; Dr. Anderson's History, if it can be obtained from church library; early numbers of *Missionary Herald*, and reports of the American Board; "Condensed Sketch," and "No. 3 Mission Letter Series," published by the American Board. For general reading, Sir Richard Temple's address on "Missionary Work in India," is to be had at 23 Center Street, New York, Presbyterian Board.

OUR ANNUAL THANK-OFFERING.

DEAR READERS,—Let us give you, though late, a few words from "our column" in the *Advance* describing our annual thank-offering meeting at No. 53 Dearborn Street. Our well-known L. P. N. writes:—

53 DEARBORN STREET, Friday, Aug. 5th.

In the September meetings the goodness of God will call forth the gratitude of Christian women all through the Interior, and thank-offerings will joyfully be laid upon his altar. But in anticipation of their happy gatherings you will like to hear a little of that which our eyes saw, and our ears heard, and our souls delighted in, at this festal day of our W. B. M. I.

Imagine the crowded room, the eager attention, the gray heads and care-lined faces, and the lovely girls, the young missionary on the threshold of her work, and Miss Mary Porter and Miss Barrows, veterans in service but not in years, representing China and Japan as they sat side by side in the fellowship that is most blessed,—a common love of the gracious Master and the work he bequeathed to his followers. Do you not see that it was inevitable we should sing, "Joy to the world, the Lord has come," as an exultant *Te Deum*?

Two brief papers, one by Mrs. Newcomb on "The Relation of the Thank-offering to Systematic Giving," and another by Mrs. Lloyd, of Ravenswood, on "The Spiritual Significance of Thank-offerings," made all feel that they could not be denied the privilege of giving. We copy again from L. P. N.:—

Mrs. Leake introduced the basket, sacred by use and associations, and referred tenderly to Miss Greene, present for the last time, just three years ago,—a Christian force never to be forgotten. Two contributions of money had special interest; one a gift of "\$100 from Vermont (?) to Illinois," and a Mexican coin found in the garden of an old house. The treasury is in a better condition than a year ago, because of legacies and special gifts,—the result of God's dealing with those who are "shut in."

Mrs. Case reported an extra gift of \$1,000 for the school for Bible-workers in Kobe, Japan, and \$1,000 from a gentleman for a scholarship in a Chicago Medical College, so that we may have a missionary constantly in training.

Mrs. Wingate told of sixteen missionaries adopted since our year opened. Secretary Clark, pleading for more helpers, thought the Interior should furnish fifteen. From that hour, in every letter went forth a "Pray ye." The prayers have been answered beyond our faith.

Miss Millard, going to Bombay for zenana work, spoke briefly

and charmingly of the need and vastness of the cause to which she gives herself. Miss Barrows, after tender reference to her providential return for the last illness of her mother, gave reasons for thanksgiving for progress in Japan. Would that you could have heard it all, or that the editor could give more space to report a two hours' meeting so full of delight. Mrs. DeReimer, with her heart still full of missionary love and zeal, and Mrs. Montgomery, were also heard from, and the feast was closed with prayer and the Doxology.

L. P. N.

[One of the papers so much enjoyed will be found below. ED.]

THE PLACE OF THE THANK-OFFERING IN SYSTEMATIC GIVING.

BY MRS. MARY D. NEWCOMB.

ORGANIZATION and system are foundation factors in all our work. Systematic giving is an important part of systematic living.

Probably there is no planning in which we so need God's help as in regard to our money, so elusive in the going, so engrossing in the keeping. Certainly, realizing the eye of a just God upon us, as stewards, we each one need to put the question, How much do I owe my Lord? What we owe will be in proportion to what we have received: a tenth of our income the just proportion to some, a half, more, for others. The rich young man whom our Lord loved, but could not accept, should be a warning; he was to sell *all* that he had; devotion and obedience in every other line did not, and will not, take the place of this.

On our knees, with the searching Word open before us, let us plan faithfully for the coming year in our "least" or "much."

Our inquiry, however, presupposes that we are systematic givers; that we have laid by week by week as the Lord has prospered us, but there is nothing left for an extra contribution. Are we to change our plan? It is like the questionings of some as to whether our prayers will change God's plan. No, verily; but the prayers are in the plan. So we want to put our thank-offering into our plan, have it permeate it all through, to make it doubly effective.

First, let us provide two places of deposit. One, the largest of the many mite-boxes or jugs, for family use. Let this stand in some convenient place known to all the members. Shall we put on it, "Man's chief end is to glorify God." "He that offereth praise glorifieth God." At the Sunday evening devotion let this praise-box be passed by one of the lambs of the fold, and each one, as he is moved by the mercies, joys, deliverances of the week, drop in his offering and recite his appropriate text.

At every birthday gathering, as we bestow gifts gladly on our loved ones, let us remember the practical thanksgiving to Him who has given and spared. Most of all, on His birthday who has made the world most glad for us, let our box have the highest place on Christmas-tree or table, and the gift to the Christ-child be the first planned for by every giver.

So we can go through the year. The New Year, with its new resolutions and new beginnings, we surely shall not neglect. On Good Friday shall not some cross of self-denial enable us to show

faintly that we are following our self-denying, suffering Lord? And on the bright Easter morning shall we not bring a memorial to Him who is risen, which shall be like Cornelius', garnered in heaven? At Thanksgiving time, what so appropriate as that when we gather round the well-spread table, our first thought and offering should be to Him who has blessed our basket and our store? In short, with this object lesson before us, as a family shall we not learn Thanksgiving?

More than this: let us have in our top drawer, beside the account-book, purse, glove-box, etc., our holy of holies of giving. How lonely the most befriended of us are in our deepest needs, aside from God! Let this incense-holder testify to thanks for growth in grace, help in trial, faults overcome by ourselves and others, "heroic refusals of self-indulgence," prayers answered, gracious communings and revealings with and from the Infinite One; be a thermometer, rising as it were continually with the warmth of our spiritual life. Think you we shall lack thank-offerings at our next feast of ingathering?

Our spiritual life needs this expression, and it will be a treasure yielding interest an hundred-fold through all eternity.

What so fitting as that our offering should be expended for those who know not that there is a Father to be thankful to, a Son to be thankful for, a Holy Spirit to comfort, guide, and lead them?

FAREWELL meetings of peculiar and tender interest were held in Galesburg, on Saturday and Sunday, September 3d and 4th. Miss Porter, who has done so great a work for the women of Pang Chuang (China), and the surrounding villages, was present to bid God-speed to our beloved twins, the Misses Wyckoff, who go to that field, and to Miss Luella Miner, also on her way to China. On Saturday evening, eighteen young men and women pledged to foreign missionary work, "should God open the way," met at the house of Rev. Mr. Thain. This was their first farewell service, the Misses Wyckoff being the first of their band called into active service. Social and devotional exercises, closed by singing "The Lamb is the Light Thereof," made the evening one to be tenderly remembered. Sunday, Dr. Humphrey in church in the morning, and Miss Porter with the ladies in the afternoon, kindled new flames of zeal and devotion. Miss Porter's story of the Christian Chinese who live on a cent and a half a day, and yet have builded a house unto their Lord, should be told over and over again in the ears of American Christians. In the evening a general farewell meeting was held, several sister churches uniting. One who was present writes: "Rev. J. D. Wyckoff, as was fitting, uttered the closing words. Very tenderly he referred to that Christmas-time when these twin daughters were received into their home as a gift from God, and consecrated to his service. Their lives had not been free from trial, but if they had ever turned the back upon duty, he never knew it."

So the church bids farewell to these cherished daughters. Our hearts, too, join in the prayers and good wishes that follow them, and in the Scripture texts given them by way of remembrance—"For the very hairs of your head are all numbered;" "Wherefore comfort one another with these words."

"It was fitting that our meeting of prayer for mothers, on Fri-

day, September 2d, should be blest by the presence of two daughters of missionary families; viz., Miss Jennie Smith, born in Marsovan, Turkey, a graduate of the Marsovan Boarding-school and of the Seminary at Monticello, Ill., and Miss Luella Miner, daughter of a missionary of the A. M. A., and a graduate of the classical course at Oberlin. Very precious words of prayer, of counsel, and of encouragement were given to these cherished daughters as they parted from us, one to go East, and the other West. Miss Smith is to sail September 8th (D. V.), for Marsovan, Turkey. Miss Miner expects to sail for China, September 21st, with the Misses Wyckoff.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 18 TO AUG. 18, 1887.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Alton*, 8.85; *Chicago*, First Ch., 101.15, Warren Ave., Branch, 7.50, Union Pk. Ch., 131.30, Leavitt St. Ch., 9.30; *Hinsdale*, Mrs. H —, 5; *Ivanhoe*, 24; *Jacksonville*, 33; *Lombard*, 19; *Payson*, 32; *Peoria*, 99.66; *Thawville*, 3.75; *Udina*, 7.50; *Wauponsie Grove*, 10; *Waverly*, 18.85, 510 86

JUNIOR: *Alton*, "Cheerful Workers," 25; *Elgin*, Y. L. S., 17.50; *Harvard*, Y. P. S., 5; *Hinsdale*, Y. L. S., to const. L. M. Miss Ella A. Bushnell, 25; *Lake View*, Ch. of the Redeemer, 16; *Sandwich*, King's Daughters, 10, 98 50

JUVENILE: *Galesburg*, First Ch., Mission Band, 13.24; *Griggsville*, M. B., 10; *Oak Park*, M. B., 18.24, 41 48

SPECIAL GIFTS.

Chicago, Union Pk. Ch., Mrs. E. B. R., for Kobe Training-School, 20; *Elgin*, Mr. D. C. Scofield, 1,000, 1,020 00

Total, 1,670 84

Thank-offering meeting, Mission-rooms, *Chicago*, Aug. 5th, 207 88

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Atlantic*, 10.50; *Burlington*, 27.80; *Chester Center*, 8.52; *Decorah*, 20; *Fairfield*, 11.10; *Grinnell*, 60.30; *Green Mountain*, 11.50;

Humboldt, 12; *Independence*, 2.35; *Le Mars*, 7.68; *Marion*, 51.50; *McGregor*, 8.50; *Manson*, 7; *Magnolia*, 5.25; *Osage*, 2.66; *Tabor*, 13; *Freeport*, *Maine*, Mrs. Daniel Lane, 5, 264 66

JUNIOR: *Council Bluffs*, Mrs. Walker's S. S. Cl., Willing Workers, 10; *Clinton*, 5; *Durant*, 10; *Des Moines*, Plymouth Rock M. S., of Plymouth Ch., 11.50; *Grinnell*, 10.38, 46 88

JUVENILE: *Grinnell*, "Busy Bees," West Branch, 4.05; *Mt. Pleasant*, S. S., 12.82, 16 87

THANK-OFFERING: *Grinnell*, 72 47

Total, 400 88

KANSAS.

Topeka.—Washburn College, Foreign Missionary Birthday Box, 4 00

Total, 4 00

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *Ann Arbor*, 26.25; *Dowagiac*, 7; *Lansing*, to const. L. M. Mrs. S. R. Leete and Mrs. Henry Humphrey, 50; *North Dorr*, 8.50; *Olivet*, 10.09; *Portland*, 20; *Stanton*, 16.80; *Union City*, 20; *West Adrian*, 5; *Webster*, 8, 171 64

JUNIOR: *East Saginaw*, 37 50

JUVENILE: *Douglas*, Light-Bearers, 12 00

SUNDAY-SCHOOLS: *Lansing*, 17.33; *North Dorr*, 2.50, 19 83

Total, 240 97

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. Minneapolis, Plymouth Ch., 135, Vine Ch., 25; Northfield, Aux., 29, A Friend, 62.40; St. Paul, Atlantic Ch., 10, Plymouth Ch., 105.44; Villard, 1; Zumbrota, 12,	379 84
JUNIOR: Austin, Jr. Soc., 4.05; Minneapolis, Plymouth Ch., Y. L. S., 20,	24 05
JUVENILE: Austin, Juv. Soc., 35; Benson, S. S., 4; Minneapolis, Pilgrim Ch., Pilgrim Band, 5; Northfield, Cong'l S. S., 40,	84 00
Total,	467 89

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Amity, 5.95; Kansas City, Clyde Ch., 15.95; Kidder, 5; St. Louis, Pilgrim Ch., 102,	128 90
JUNIOR: St. Louis, Pilgrim Ch., Y. L. S.,	68 75
JUVENILE: Springfield, Central Ch., Helping Hands,	1 00
Total,	198 65

NEBRASKA.

York.—Morning Star Band,	10 00
Total,	10 00

NEW YORK.

Riverhead.—Sunday-school,	3 13
Total,	3 13

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Chatham, 5; Cincinnati, Central Ch., 59.66; Cleveland, First Ch., 18.55; Marietta, Second Ch., 1.50; Meadville, Pa., Park Avenue Ch., 10; No. Amherst, Mrs. Kline's S. S. Cl., 7,	101 71
JUVENILE: Oberlin, Cheerful Givers,	12 66
	114 37
Less expenses,	5 00
Total,	109 37

OREGON.

Lebanon,	1 00
Total,	1 00

NORTH DAKOTA.

BRANCH.—Miss S. E. Judd, of

Fargo, Acting Treas. <i>Caledonia</i> , 3.33; Fargo, 25,	28 33
Total,	28 33

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>Sioux Falls</i> ,	30 00
Total,	30 00

ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R. Jones, of South Pueblo, Col., Treas. <i>Crested Butte</i> , 5; Denver, Second Ch., 14.70,	19 70
Total,	19 70

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Berlin</i> , 10; Delavan, 56.64; Eau Claire, 25; Ft. Howard, 20; Koshkonong, 3.82; Kilbourn City, 14; Platteville, 25; Whitewater, 4.60; Wisconsin, A Friend, by Mrs. J. Porter, 100, A Friend, 7,	266 06
JUNIOR: Boscobel, Y. P. S. C. E., 4.50; Fox Lake, Y. L. College S., 16.07; Grand Rapids, Arbutus Band, 10; Milwaukee, Grand Ave. Ch., Y. L. C., 25,	55 57
JUVENILE: Eau Claire, S. S., 10; Green Bay, 14; Platteville, Pearl-Gatherers, 5,	29 00
	360 63
Less expenses,	4 87
Total,	345 76

CALIFORNIA.

San Jacinto.—Mrs. M. M. Mead, const. L. M. Miss Sarah M. Mead,	25 00
Total,	25 00

SANDWICH ISLANDS.

Honolulu.—Hawaiian Woman's Board,	100 00
Total,	100 00

MISCELLANEOUS.

Sale of leaflets, 6.92; of "The Orient and its People," 2, of mute appeal chart, 50 cts.,	9 42
Total,	9 42
Receipts for month,	3,892 82
Previously acknowledged,	30,498 10
Total since October,	\$34,390 92



REPORT FROM THE OREGON AND WASHINGTON BRANCH.

THE third Annual Meeting of the Branch was held at Colfax, W. T., on the afternoon of June 17, 1887, in connection with the meeting of the General Association of Oregon and Washington Territory. After devotional exercises, an excellent paper, by Mrs. C. E. Chase, of Corvallis, was read, on "The Necessity of Promptness in the Management of our Missionary Work." Reports of the Secretary and Treasurer closed the programme of the Branch, and the Woman's Home Missionary Society occupied the rest of the time allotted, going right on without any break.

A business meeting was held the next day, and the following officers were elected: President, Mrs. Daniel Stave, of East Portland, Ore.; Vice-President, Mrs. J. F. Ellis, of Forest Grove, Ore.; Secretary, Mrs. George H. Lee, of Corvallis, Ore.; Treasurer, Mrs. H. L. Bates, of Seattle, W. T.; and five associational Vice-Presidents.

The Secretary writes: "On Sunday, at 3 P. M., a children's missionary meeting was held, which was full of interest and thorough gospel instruction. Several recitations were given by the little people of the Colfax Sunday-School, besides two or three beautiful concert exercises, taken from the *Mission Day-Spring*. Music was interspersed, and the exercises closed with remarks to the children from Rev. F. McConaughy of Sprague, Rev. Jonathan Edwards of Spokane Falls, Deacon Andrus of Cheney, and Rev. C. C. Otis of Seattle.

"This meeting was pronounced by many as one of the most interesting sessions of the Association. Special thanks are due to our President, who prepared the children's part of the programme, and to the ladies of Colfax, who had charge of it, as well as to the gentlemen who thus gave to the growing generation such an opportunity to learn their duty to foreign lands and our Saviour."

ABRIDGMENT OF THE SECRETARY'S REPORT TO THE BRANCH FOR THE YEAR ENDING JUNE 17, 1887.

Your Secretary took up this work a year ago, with many misgivings, but now, with a deepened interest, her desire is that the Lord may always leave a way open through which she may work for missions.

One hundred and forty-four communications have been written during the year. All of our churches in the State and Territory have been invited to assist through the women. A failure on the part of churches to reply has been somewhat discouraging, as may be judged from the fact that but forty letters have been received, these coming from sixteen churches.

Other churches than those mentioned in this report have responded to letters, and reported what has been done for foreign missions; but as the aid was not given through our Branch, this is not the place to record it. . . .

Of the eighteen churches of the Willamette Valley Association, eight are in some way connected with our Branch. From four of these nothing was heard last year. The time given to our work, in the programmes, at both the fall and spring meetings, of the Association was profitably filled.

Albany, the first on our list, has been giving us aid in the way of basting patchwork, which is to be sent to Mrs. Holbrook, and used for making dress-skirts for the native girls under her charge.

An interest is awakened among the women of the place which, we are assured, is to grow into an auxiliary very soon. The church has a membership which places it among the largest churches of the valley, and we hope good things from the ladies in the future.

Corvallis has cause to give thanks that it has been permitted by the Great Guide to attach itself to the Branch in the form of a regularly organized auxiliary. President, Mrs. G. H. Lee. The members number twelve. There have been seven meetings, at which patchwork has been basted and waists made to send Mrs. Holbrook. A box filled with buttons, combs, envelopes, paper, scissors, gloves, stockings, and various like articles, has also been sent her.

Letters from Mrs. Holbrook, and other articles of interest from *LIFE AND LIGHT* and *The Pacific*, have been read while the sewing was going on. The last fifteen or twenty minutes of the time is devoted to Scripture-reading and prayer.

There is a Circle of Busy Bees, girls and boys from eight to fifteen years old, which was organized November 20th, with Mrs. Lee as leader; John Gates, Vice-President; fourteen regular members. Fifteen meetings have been held at the pastor's house, some of which are for work,—the girls piecing a quilt, and the boys making scrap-albums of pictures and cards. Other meetings are for the study of mission-fields, with devotional exercises. A missionary concert was given in April, and the work of the Circle was thus brought before the people of the church; and though no

collection was taken, small amounts, aggregating eighty-five cents, were afterward handed our treasurer from friends. Two of the members of the Circle united with the church in March.

Forest Grove has one of the oldest societies of the valley; President, Mrs. Joseph Marsh. . . . There are nine members. The Secretary writes: "Many former members have moved from the place; many of the women of the church seem indifferent; some who might give are not interested; others are unable, for various reasons, to do much." Owing to sickness, bad weather, and members being away during the summer, the meetings have been few—six in number. The time is given to prayer, Scripture-reading, and study of mission-fields, each meeting being devoted to some specific subject. For a month, much spare time was spent by the members in doing sewing for Mrs. Holbrook at their homes.

Oregon City makes a fine record, considering there is no regularly organized auxiliary; however, the work done shows organized effort, which is a desirable thing. Our correspondent writes: "There are only a few really interested in foreign missions, but I do begin to see a difference; they are so good about accepting a part in the programme for our evenings, and that gives me courage. I think the younger people will see these things in a new light."

There are two organizations of young people,—the Band of Honor, meeting monthly, on Sunday afternoons, and the Alpha Society of young ladies, which meets once in two weeks for sewing and reading. Their Secretary writes: "Our membership is small, but we are all more interested in missionary work than ever before."

The Foreign Missionary Society of the First Church, Portland, is connected directly with the A. B. C. F. M.

The East Portland ladies have done some sewing and collected some things for Mrs. Holbrook.

We welcome the Mt. Zion Church of Portland among our helpers this year. There is no society, but by public collection and private solicitation, funds were secured for our treasury. There are but six lady members in the church.

Salem reports an organization with seventeen members, Mrs. J. W. Harris, President; meetings monthly. The pastor co-operates very cordially, and often comes in with inquiries or suggestions. The feeling among the majority of the women in the church is reported as of "languid interest." A circle of little girls is enthusiastic. They have dressed a doll for Mrs. Holbrook's little girl.

The large number of churches in the Puget Sound Association—twenty-seven—does not mean a large membership and much

money for missions (writes Mrs. Reeves, the Vice-President there). It only means, for the most part, so many faint lights kindled, some growing stronger, many yet feeble. While nine churches were represented in the Treasurer's report last year, there are but seven this year.

Fidalgo has the pioneer society of this Association, and the courage and devotion of its members in meeting each month under great difficulties, merits special praise. Mrs. J. Hagadorn is President; six members.

Houghton formerly had an organization, but illness and absence of its President, the pastor's wife, caused its suspension.

Port Gamble Church, with only three lady members, has given us pecuniary aid.

Seattle auxiliary has for President, Mrs. J. W. George. There are thirty-three members. The ladies, with few exceptions, are much interested in the work of redeeming the world to Christ. A children's society is in successful operation, meetings being held semi-monthly.

Olympia is numbered among our helpers this year; we wish we might say among our auxiliaries.

Skokomish ladies have given us aid, as in previous years, and we are learning that they can be depended on.

From Whatcom we hear that the missionary society is not in active operation, owing to the absence of many members, only four lady members now remaining in the church. The place is, notwithstanding, represented in our treasury.

Steilacoom has helped in the filling of our treasury.

From the Yakima Association the report is very encouraging.

Owing to a misunderstanding, no general report has been received from the Upper Columbia Association, but we hear that the Cheerful Givers of the First Church, Walla Walla, have held meetings regularly during the school-year in the ladies' hall of Whitman College, and have been helped to a larger intelligence in the work of God in all lands by these meetings.

No report from the Middle Columbia Association.

It is hoped nothing more is needed than a knowledge of our work, to enlist the three hundred and seventy-four women of the churches east of the Rocky Mountains during this year which is already begun. Christ said of the Scribes and Pharisees, "Ye compass sea and land to make one proselyte." Surely, we who are of Christ's household, will do as much for our Master's cause.

Yours earnestly for missions,

MRS. GEO. H. LEE, *Sec'y Ore. & W. T. Branch.*

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FOR WOMAN.

PUBLISHED MONTHLY

BY THE

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CO-OPERATING WITH THE

American Board of Commissioners for Foreign Missions.

TERMS:

Sixty Cents a Year in Advance

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ARTICLE I.—This Society shall be called "THE WOMAN'S MISSIONARY SOCIETY," auxiliary to the ——— Branch of WOMAN'S BOARD OF MISSIONS.

ART. II.—The officers of this Society shall be a Directress, Secretary, and Treasurer, chosen annually.

ART. III.—The object of this Society shall be the collection of money for foreign missionary purposes, and the cultivation of a missionary spirit among its members.

ART. IV.—All money raised by this Society shall be sent to the Treasurer of the ——— Branch of WOMAN'S BOARD OF MISSIONS, for the purposes of their organization.

ART. V.—Any person may become a member of this Society by the payment of ——— annually.

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In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind, should be used as follows:—

For the WOMAN'S BOARD OF MISSIONS, incorporated in Massachusetts, in 1869:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS, the sum of ———, to be applied to the Mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts, in the year 1869.

For the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, incorporated in Illinois, in 1873:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, the sum of ———, to be applied to the Mission purposes set forth in the Act of Incorporation, passed by the Legislature of Illinois, in 1873.